

CATHOLIC • ACTION •

Vol. XXI, No. 12



DECEMBER, 1939

Pope Pius XII On the N. C. W. C.

“OVER a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry.

“THE more important of these institutions We were able to view briefly during the month of October, 1936, when We journeyed across the ocean and had the joy of knowing personally you and the field of your activities. The memory of what We then admired with Our own eyes will always remain indelible and a source of joy in Our heart.”

—*From the Sertum Laetitiae Encyclical of His Holiness, Pope Pius XII, Addressed to the Archbishops and Bishops of the United States. (See pp. 5-6.)*

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Bishops' Annual Meeting Number

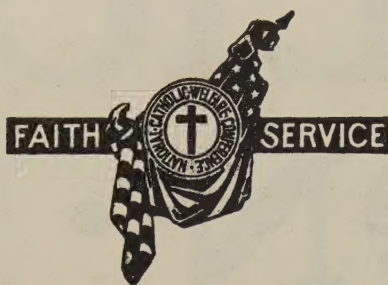


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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

:- What It Is — What It Does :-

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Information, National Catholic Youth Council, Publications, Business and Auditing, and CATHOLIC ACTION, official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXI, No. 12



DECEMBER, 1939

OUR COMMON CATHOLIC INTERESTS

Pope Pius XII Lauds U. S. Hierarchy on Sesquicentennial Celebration

IT IS thrilling to span in a few minutes of time 150 years and realize that the ground on which we stand close to the home-site of John Carroll is not only sainted soil but also the great center of the Christian era outside of the holy City of Rome."

How thrilling it was could be measured in part by the testimony afforded in the presence of His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia; 72 Archbishops and Bishops; hundreds of monsignori, priests, sisters, and members of religious orders; educators; students, and lay persons who crowded the National Shrine of the Immaculate Conception in the National Capital on Friday morning, November 17, and listened to these words spoken by a prelate of the Archdiocese of Washington.

THE occasion for this notable gathering was the sesquicentennial of the American Hierarchy. The joyful emotions of the great concourse of Catholics in the National Shrine of the Immaculate Conception, spoken by the Rt. Rev. Msgr. Edward P. McAdams, pastor of St. Joseph's Church, Washington, in his sermon at the pontifical Mass, were roused, over and beyond a realization that another milestone in the Church of America had been passed, by the overtones in the celebration which made the event a historic one. These

overtones might be summarized as follows:

One hundred and fifty years, reckoned in the light of time, is a modest portion of the Church's venerable life, a mere century and a half of the twenty since Christ said to Simon Peter, "Thou art Peter." And yet the record of the past 150 years written by the Bishops of the United States well support Monsignor McAdams' reference to the American Hierarchy as a "vast structure of strength and grandeur which in the present crisis of world's affairs is an outstanding bulwark of Holy Mother Church."

ON THE campus of a pontifical university, which itself has just marked not only a half century of existence but also 50 years of brilliant achievement in the field of education, sat 72 Archbishops and Bishops of the Catholic Church in the United States, attending a Mass arranged by the Administrative Board of the National Catholic Welfare Conference and celebrated by the Most Rev. Michael J. Curley, Archbishop of Baltimore, and of Washington, successor of Archbishop Carroll, who, a century and a half ago, was the only Bishop in the United States.

His Holiness Pope Pius XII, only a few days before, devoted his second Encyclical to the Hierarchy and Church in America.

The advancement of the Church in the United States has been concomitant with the growth and expansion of the country itself.

As Monsignor McAdams recalled: "In 1789, the United States of America were just beginning their existence under the present constitutional form of government with George Washington as their first elected president, so that it is a coincidence that the United States, as we know that government today, is synchronous in point of time with the Catholic Church of the United States, as we know it today."

IN HIS Encyclical, the Holy Father stressed, however, that "the triumphal progress of divine religion has contributed in no small degree to the glory and prosperity" which the United States enjoys.

In only 150 years after the establishment of the Hierarchy, Monsignor McAdams could say without fear of contradiction that the Nation's Capital—Washington—as a center of Catholicism, exercises world-wide influence, a claim that could not be made by such great historic depositories of Catholicism as Padua, Bologna, the Sorbonne, Oxford, for, he added, "today the eyes of the entire world are focused upon this City of Washington which holds the balance of power, the balance of wealth, the balance of all those things which civilization has ever held in highest esteem; and the entire missionary field of the Catholic Church is looking toward Washington, the center round which the American Hierarchy are gathered, for encouragement, for moral support, for financial assistance,

and for that which determines the success of every war, spiritual or physical, replacement troops, in this instance—missionaries."

After 150 years the United States has 20 archdioceses, 91 dioceses, an Army and Navy Diocese, a Greek Rite and a Ukrainian Greek Catholic Diocese; two Cardinals, 18 Archbishops, 113 Bishops, an Abbot Nullius; 22,569 diocesan priests and 10,971 religious priests, making a total of 33,540; a total of 13,114 churches with resident priests, 5,643 missions; 209 seminaries, 16,746 seminarians; 181 colleges for men, 677 colleges and academies for women; 1,362 high schools, 441,273 high school students; 7,561 parochial schools, 2,106,970 pupils attending parochial schools; 311 orphan asylums, 32,206 orphans, 167 homes for the aged, 679 hospitals, and a Catholic population of 21,406,507.

THIS picture reveals the advance of the Catholic Church in the United States. It shows a continuing growth of 150 years of Catholic life, the extent of which Archbishop Carroll in his most prayerful and optimistic moods probably never envisioned. All credit then, to the brave pioneers of Catholic faith in our beloved country. Their record of achievement is a challenge to every beneficiary of their noble efforts. May we, the present members of the Household of the Faith, which they so valiantly strove to establish and extend, work unselfishly and unceasingly to imitate and uphold their glorious example!

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

December, 1939

- 1—WISCONSIN UNIT OF THE CATHOLIC LIBRARY ASSOCIATION, Milwaukee, Wis.
- 1-2—SISTERS OF LORETTO—seventh annual educational conference, Webster Groves, Mo.
- 1-2—AMERICAN URSULINE MEETING—Central Province, Springfield, Ill.
- 2—STUDENT PEACE FEDERATION—Ohio Valley group, Mt. St. Joseph, Ohio.
- 4-5—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Dubuque, Iowa.
- 9—CATHOLIC LIBRARY ASSOCIATION—inauguration meeting of Washington, Maryland and Virginia Unit, Washington, D. C.
- 8—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—Southern Conference, New Orleans, La.
- 16-17—STUDENT PEACE FEDERATION—Lake Erie group, Buffalo, N. Y.
- 27-28—NORTHWEST CATHOLIC LIBRARY ASSOCIATION—Regional Meeting, Oswego, Oreg.
- 27-29—AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY—Annual Meeting, Chicago, Ill.

28-29—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—Fifteenth Annual Meeting, Washington, D. C.

28-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—Twentieth Annual Meeting, Washington, D. C.

28-30—THETA KAPPA PHI FRATERNITY—Twelfth National Convention, Bethlehem, Pa.

February, 1940

26-27—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional Meeting, Buffalo, N. Y.

March, 1940

27-29—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—Thirty-seventh Annual Convention, Kansas City, Mo.

May, 1940

23-25—CATHOLIC PRESS ASSOCIATION—Annual Convention, Detroit, Mich.

October, 1940

12-15—NATIONAL CATECHETICAL CONGRESS—Sixth National, Los Angeles, Calif.



POPE PIUS XII "To the CHURCH in the U. S."

IN THIS joyful encyclical, His Holiness, Pope Pius XII, extends his greetings upon the occasion of the 150th anniversary of the establishment of the American Hierarchy; lauds the Bishops of the country for their part in advancing the welfare of religion here and commends them for the establishment of the National Catholic Welfare Conference as a "ready and well-adapted instrument for your episcopal ministry"; points out certain evils impeding the spiritual harvest of the Church in America; and expresses the hope that the American people "untie the knotty and difficult social question by following the sure paths illumined by the light of the Gospel and thus lay the basis of a happier age." . . . "May the attempts with which the enemies secretly banded together seek to pull down the scepter of Christ be a spur to us to work in union for the establishment and advancement of His reign," are the Pontiff's concluding words.

A Digest of the *Sertum Laetitiae* Encyclical

PUBLISHED within a few weeks of his first Encyclical Letter, *Summi Pontificatus*, the second pontifical message of His Holiness Pope Pius XII, addressed to the Universal Church, *Sertum Laetitiae*, extends greetings to the American Hierarchy on the occasion of its one hundred and fiftieth anniversary; extols the Bishops of the United States for the remarkable advancement and achievements of the Church in America; cites the blessings, advantages and virtues of the American people and enumerates trends that threaten a weakening of the American social and moral fiber; and calls upon Americans to "untie the knotty and difficult social question by following the sure paths illumined by the light of the Gospel and thus lay the basis of a happier age."

While lauding the American Hierarchy for the flourishing state of the Church in the United States, the Holy Father warns against a "slackening which might degenerate into sluggishness" and urges the stimulation of "renewed energies so that evils may be avoided and those enterprises which are useful, prudent and worthy of praise may more surely and more solidly mature."

Gain of Divine Religion Glory to Nation

Expressing his esteem and affection "for the youthfully vigorous and illustrious American people," the Sovereign Pontiff declares that "the triumphal progress of divine religion has contributed in no small degree to the glory and prosperity" of the United States.

The Holy Father then recalls the founding of the American Hierarchy, stressing that the friendship between Archbishop Carroll and George Washington constitutes "a lesson to all future generations, and a proof that reverence for the Faith of Christ is a holy and established principle of the American people, seeing

that it is the foundation of morality and decency, consequently the source of prosperity and progress."

Pope Pius refers to the "thriving" spiritual Catholic life in the United States, citing attendance at church; reception of the Sacraments; closed retreats; vocations to the religious life; education; charitable enterprises; missionary aid, and lay activity.

Sees in N. C. W. C. Aid to Episcopal Ministry

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times," says the Encyclical, "is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."

His Holiness also refers specifically to Negro missions and expresses his "special paternal affection" for American Negroes, saying that "in the field of religion and education We know that they need special care and comfort and are very deserving of it."

Turning to the clergy, the Holy Father attributes the rich spiritual harvest of the Church in America "to the spirit of initiative and to the persistent activity of the pastors and the faithful," to the labors of members of Religious Orders, and "the innumerable religious women who, often in silence and unknown to men, consecrate themselves with exemplary devotion to the cause of the Gospel, veritable lilies in the Garden of Christ and delight of the Saints."

Warns Against Sluggishness in View of Progress

It is here the Pope says his praise must be "salutary," warning against permitting past accomplishments to lead to sluggishness. "The Christian, if he does honor to the name he bears," His Holiness declares, "is always an apostle; it is not permitted to the

soldier of Christ that he quit the battlefield, because only death puts an end to his military service."

Pope Pius further warns that material wellbeing alone is "not enough for man who is born for higher and brighter destinies," adding that if "the Commandments of God are spurned, not only is it impossible to attain that happiness which has place beyond the brief span of time which is allotted to earthly existence, but the very basis upon which rests true civilization is shaken and naught is to be expected but ruins over which belated tears must be shed."

From the violation of God's law, His Holiness asserts, "arise immoderate and blind egoists, the thirst for pleasure, the vice of drunkenness, immodest and costly styles in dress, the prevalence of crime even among minors, the lust for power, neglect of the poor, base craving for ill-gotten wealth, the flight from the land, levity in entering into marriage, divorce, the break-up of the family, the cooling of mutual affection between parents and children, birth control, the enfeeblement of the race, the weakening of respect for authority, or obsequiousness, or rebellion, neglect of duty towards one's country and towards mankind."

Blames Educational System for Materialistic Teaching

The Pontiff places much blame for irreligion in the United States upon many American schools, where, he says, "Christ often is despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the nation."

Continuing his recital of evils flowing from the disregard of God and His law, the Holy Father deplors the increase of divorce and expresses concern over mixed marriages. "What can there be on earth more serene and joyful than the Christian family?" he asks, adding that the Catholic doctrine of the indissolubility of marriage is of such "great value for the solidity of the family structure, for the progress and prosperity of civil society, for the healthy life of the people and for civilization that its light may not be false." This is a fact, he says, "recognized even by no small number of men who, though estranged from the Faith, are entitled to respect for their political acumen." The Pope urges constant training of the faithful in the Church's teachings on marriage, saying: "Oh, if only your country had come to know from the experience of others rather than from examples at home of the accumulation of ills which derive from the plague of divorce." "Let reverence for religion, let fidelity towards the great American people counsel energetic action that this disease, alas so widespread, may be cured by extirpation," he pleads.

Current needs, the Holy Father observes, require

that clergy and laity, "especially those who collaborate with the Hierarchy of the Church, procure for themselves a treasure of religious knowledge."

The Pope pays tribute to the American Catholic press as "a sturdy champion of Catholic principles" and commends the use of radio "to insure the widest possible promulgation of all that concerns the Church."

The Holy Father's concern for scientific progress, the Encyclical says, leads him to signify his "cordial interest" in the Catholic University of America and he urges the Hierarchy to leave "nothing untried" that the "noble temple of learning" in Washington "abundantly fulfill the high hopes that have been placed in it."

Stresses Importance of Social Question

Pope Pius touches upon the social question as one "of weighty importance," which "has been agitating states for a long time and sowing amongst the classes the seeds of hatred and mutual hostility." He says "the fundamental point of the social question is this, that the goods created by God for all men should in the same way reach all, justice guiding and charity helping." He appeals to the rich, as "God's dispensers and providers of this world's goods," to "assist the indigent through whom they often receive gifts for the soul and whose hand—so they may hope—will lead them into the eternal tabernacles."

The Holy Father further pleads for just wages and equal opportunity for work and laments the large number of unemployed in the United States. He commends unionism on the ground that "sociability is one of man's natural requirements" and that "it is legitimate to promote by common effort decent livelihood." However, the Holy Father counsels the unions to "draw their vital force from principles of wholesome liberty." He expresses joy in knowing that the Encyclicals of Popes Leo XIII and Pius XI are so widely and highly regarded in the United States "on the part of some men of keener intellect" and that some employers seek to settle labor disputes according to the norms of these Encyclicals.

"What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality," the Sovereign Pontiff asserts, "if they untie the knotty and difficult social question by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age."

Concluding, he says:

"May the enormity of the labors which it will be necessary fervently to undertake for the glory of the Most Benign Redeemer and for the salvation of souls not daunt you, Dearly Beloved, but may it rather stimulate you, whose confidence is in the Divine Help, since great works generate more robust virtues and achieve more resplendent merits.

(Continued on page 20)

BISHOPS MEET *in* 21ST ANNUAL SESSION

IN SEPTEMBER, 1919, for the first time, following the Baltimore Council, held 35 years previous, the Archbishops and Bishops of the United States inaugurated a series of annual meetings that have continued uninterruptedly since then. In these yearly gatherings, matters of interest to the Church in the United States and her membership are discussed and acted upon and recommendations made for the consideration and guidance of the faithful.

A brief report of the 1939 meeting, attended by 94 members of the Hierarchy, is presented herewith for the information of all readers of CATHOLIC ACTION, whose attention is also respectfully directed to the brief digests of the reports of the Administrative Board of Bishops of the N. C. W. C., presented elsewhere in this issue.

THE Twenty-First Annual Meeting of the American Hierarchy took place on November 14, 15 and 16 at the Catholic University of America with 94 Archbishops and Bishops in attendance.

His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, presided over some of the sessions of the general meeting and the Most Rev. Michael J. Curley, Archbishop of Baltimore and newly named Archbishop of Washington, presided at others.

As usual, the reports of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference were presented and members of the Board elected to serve during the coming year.

On Monday, November 13, the N. C. W. C. Administrative Board met at N. C. W. C. headquarters and on Friday met again, the latter time to organize for the year. The trustees of the Catholic University met on Tuesday, November 14.

The following were elected members of the N. C. W. C. Administrative Board at the Bishops' meeting: Archbishops Samuel A. Stritch, of Milwaukee; Joseph F. Rummel, of New Orleans, and John Gregory Murray, of St. Paul; Bishops John B. Peterson, of Manchester; John A. Duffy, of Buffalo; Francis C. Kelley, of Oklahoma City and Tulsa; John Mark Gannon, of Erie; Hugh C. Boyle, of Pittsburgh; and Edwin V. O'Hara, of Kansas City.

Archbishop Stritch Named Chairman of N. C. W. C. Board

At the organization meeting of the new Administrative Board, held at the National Catholic Welfare Conference, Friday, November 17, Archbishop Stritch was elected chairman of the Board to succeed the Most Rev. Edward Mooney, Archbishop of Detroit, who, having served five successive one-year terms on the Board, was ineligible for reelection. Bishop Peterson was reelected vice chairman, Bishop Duffy was again chosen

secretary, and Bishop Kelley was re-named treasurer. The Rt. Rev. Msgr. Michael J. Ready was appointed general secretary.

Episcopal chairmen of the N. C. W. C. Departments were assigned as follows: Archbishop Stritch, Executive Department; Archbishop Rummel, Department of Lay Organizations; Archbishop Murray, Department of Catholic Action Study; Bishop Peterson, Department of Education; Bishop O'Hara, Department of Social Action; Bishop Gannon, Press Department; and Bishop Boyle, Legal Department.

N. C. W. C. Administrative Board Names Episcopal Aides

Assistant Bishops were chosen as follows: The Most Rev. Bartholomew J. Eustace, Bishop of Camden, Department of Catholic Action Study; the Most Rev. Walter A. Foery, Bishop of Syracuse, Legal Department; the Most Rev. Karl J. Alter, Bishop of Toledo, and the Most Rev. Charles Hubert Le Blond, Bishop of St. Joseph, Department of Social Action; the Most Rev. Edward F. Hoban, Bishop of Rockford, Press Department; the Most Rev. Francis P. Keough, Bishop of Providence, Department of Education; and the Most Rev. Emmet M. Walsh, Bishop of Charleston, Department of Lay Organizations.

In his capacity as assistant chairman of the Department of Social Action, Bishop Alter was named counsellor of the Conference of Diocesan Representatives for Hospitals. Bishop Le Blond was named Assistant Bishop of the Social Action Department representing the National Conference of Catholic Charities, this action following acceptance by the Administrative Board of a resolution passed by the Catholic Charities convention in Denver last August.

The deep concern of the American Hierarchy for Poland was concretized in the action of the General Meeting authorizing the establishment of the Bishops'

Committee for Polish Relief.

Accompanying this action was a statement, printed elsewhere, in which the Bishops extended their sympathy to "our brothers of the Episcopate in Poland" and pledged that "we shall not forget them and their flocks in our charity."

In another statement, the Bishops issued a warning against hate-mongers, urged prayers and works of charity, and, expressing profound gratitude to His Holiness Pope Pius XII for his devotion to the cause of peace, called upon Catholics of the United States to emulate his example, and "join in the effort of their Common Father."

Bishop Boyle was named chairman of the new Bishops' Committee for Polish Relief. Other members include: Archbishop Stritch and Bishops Duffy, Joseph C. Plagens, of Marquette; Stanislaus V. Bona, of Grand Island; James A. McFadden, Auxiliary of Cleveland; William D. O'Brien, Auxiliary of Chicago; and Stephen S. Woznicki, Auxiliary of Detroit.

The General Meeting also directed the Administrative Board of the N. C. W. C. to appoint a committee authorized to bring about coordinated action regarding appeals for relief from abroad.

Bishops Guests of the Apostolic Delegate

The members of the Hierarchy were guests at a reception tendered by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the Apostolic Delegation, on Friday afternoon. The General Meeting was the first since the opening of the new Delegation.

The General Meeting joined with the Catholic University in extending sympathy to the family of the late Pierce Butler, Associate Justice of the Supreme Court of the United States, who died on November 16. Justice Butler was a trustee of the University.

In their statement on peace and war, the Bishops appealed for "a spirit of calm deliberation in our own nation" in the present crisis and, in addition to extolling the Holy Father's peace efforts, commended the actions of the United States Government "to save Europe from the cruelty of war" and "its expressed determination to pursue the ways of peace."

The Bishops extended their sympathy to those who "in time of war must bear a heavy burden of suffering in soul and body," but added that "effective sympathy must be expressed in deed."

NEW ADMINISTRATIVE BOARD OF N. C. W. C. Board Officers

Archbishop Samuel A. Stritch, of Milwaukee, chairman; Bishop John B. Peterson, of Manchester, vice-chairman; Bishop John A. Duffy, of Buffalo, secretary; Bishop Francis C. Kelley, of Oklahoma City and Tulsa, treasurer.

Assignments to Episcopal Chairmanships

Archbishop Stritch, Executive Department; Archbishop Joseph F. Rummel, of New Orleans, Department of Lay Organizations; Archbishop John G. Murray, of St. Paul, Department of Catholic Action Study; Bishop Peterson, Department of Education; Bishop Edwin V. O'Hara, of Kansas City, Department of Social Action; Bishop John M. Gannon, of Erie, Press Department; Bishop Hugh C. Boyle, of Pittsburgh, Legal Department.

"While war and rumors of war, coupled with dire forebodings of yet greater disaster haunt the minds of men, it is all the more imperative that they should focus their attention not on war but upon salvaging the remnants of peace," the statement added. "In the present crisis it is necessary for all men to devote their mightiest efforts to the reconstruction of a just order in society whose disruption has brought the

world to its present pass."

"Accordingly, we plead for a spirit of calm deliberation in our own nation," the Bishops continued. "We beg our people neither to be carried away by intemperate emotion, nor to become victims of hate-mongers who set loose the evils of cupidity, anger, envy and revenge. The first line of defense against the involvement of our nation in the misery of war is aloofness from emotional entanglements. Our primary duty is that of preserving the strength, stability and security of our own nation, not indeed, in a spirit of selfish isolation, but rather in a spirit of justice and charity to those people whose welfare is our first and chief responsibility.

Tragic Sufferings of War Regretted

"Perhaps the most appalling thing in modern warfare is the fact that its tragic sufferings are visited upon not only combatants, but as well upon women and children, the weak and the infirm, young and old. No longer do armies alone march in battle, but whole nations are mobilized for total and unrestricted warfare.

"Peace with justice is the stated objective of combatants in the present strife. But no peace can endure unless justice be tempered with charity. Peace achieved through outright victory and defeat may easily be nothing more than an armed peace. We recognize that the sanctity of international contracts must be restored, but there must be first a sanctity in the contract itself, generated by free negotiation and free acceptance. If force is made the instrument of acceptance of a contract then force is inevitably invited as an instrument of its rejection.

"As the steward of great gifts from Divine Providence, our nation has the moral task to minister to the common welfare of the people of the western hemisphere, especially through the preservation of peace and the cultivation and promotion of those high moral principles which give vigor to political and social life.

"Materialism excites greed. From greed stem hatred, rivalry, envy, war. Faith in God, recognition of the inviolable character of human rights are noble Christian ideals embodied in our Declaration of Independence. By standing fast to those high principles we can best serve our national defense and preserve our cherished ideals.

"Particularly appropriate is it, then, that at this season of Thanksgiving, we should raise our hearts in gratitude to our Heavenly Father that among the many blessings He has vouchsafed to us, we can number the precious gifts of peace and security."

The prelates who attended the General Meeting are:

His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia; Archbishops Francis J. L. Beckman of Dubuque, John J. Cantwell of Los Angeles, Michael J. Curley, Baltimore and Washington, John A. Floersch of Louisville, Rudolph A. Gerken of Santa Fe, John J. Glennon of St. Louis, Edward D. Howard of Portland in Oregon, John T. McNicholas, O.P., of Cincinnati, John J. Mitty of San Francisco, Edward Mooney of Detroit, John Gregory Murray of St. Paul, Joseph F. Rummel of New Orleans, Joseph Schrembs of Cleveland, Francis J. Spellman of New York, Samuel A. Stritch of Milwaukee, and Thomas J. Walsh of Newark.

Bishops William L. Adrian of Nashville, Joseph H. Albers of Lansing, Karl J. Alter of Toledo, Henry Althoff of Belleville, Robert J. Armstrong of Sacramento, Patrick Barry of St. Augustine, Gerald T. Bergen of Des Moines, Stanislaus V. Bona of Grand Island, Hugh C. Boyle of Pittsburgh, Matthew F. Brady of Burlington, William O. Brady of Sioux Falls, Charles F. Buddy of San Diego, Joseph F. Busch of St. Cloud, Christopher E. Byrne of Galveston, Edwin V. Byrne of San Juan, Puerto Rico, James E. Cassidy

of Fall River, William J. Condon of Great Falls, Francis R. Cotton of Owensboro, Daniel F. Desmond of Alexandria, Bartholomew J. Eustace of Camden, Edmond J. Fitzmaurice of Wilmington.

Walter A. Foery of Syracuse, John Mark Gannon of Erie, Richard O. Gerow of Natchez, Edmund F. Gibbons, of Albany, Joseph M. Gilmore of Helena, James A. Griffin of Springfield in Illinois, William J. Hafey of Scranton, James J. Hartley of Columbus, Edmond Heelan of Sioux City, Edward F. Hoban of Rockford, Francis W. Howard of Covington, Duane G. Hunt of Salt Lake, Jules B. Jeanmard of Lafayette, James E. Kearney of Rochester, Francis C. Kelley of Oklahoma City and Tulsa, Edward J. Kelly of Boise, Francis M. Kelly of Winona, Francis P. Keough of Providence, Moses E. Kiley of Trenton, Louis B. Kucera of Lincoln, John J. Lawler of Rapid City, Charles Hubert Le Blond of St. Joseph, Robert E. Lucey of Amarillo, Joseph F. McGrath of Baker City, Eugene J. McGuinness of Raleigh.

Thomas H. McLaughlin of Paterson, Francis J. Monaghan of Ogdensburg, Aloisius J. Muench of Fargo, William F. Murphy of Saginaw, John F. Noll of Fort Wayne, Edwin V. O'Hara of Kansas City, Gerald P. O'Hara of Savannah-Atlanta, John B. Peterson of Manchester, Joseph C. Plagens of Marquette, Joseph E. Ritter of Indianapolis, Henry P. Rohlman of Davenport, Joseph H. Schlarman of Peoria, Anthony J. Schuler, S.J., of El Paso, Paul C. Schulte of Kansas City, Gerald Shaughnessy, S.M., of Seattle, John J. Swint of Wheeling, Frank A. Thill of Concordia, Thomas J. Toolen of Mobile, Urban J. Vehr of Denver, Emmet M. Walsh of Charleston, Charles D. White of Spokane, Aloysius J. Willinger, C.S.S.R., of Ponce, Puerto Rico.

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STATEMENT OF U. S. BISHOPS ON POLAND

Sympathy, Charity and Prayers Promised to Suffering Episcopate and Faithful

THE Bishops of the United States, mindful of the staunch faith and blood-stained valor of the Church in Poland, voice their brotherly compassion with the Polish Hierarchy, its clergy and people in this its hour of bitter sorrow. Like a mighty champion this noble Christian people has stood at the outpost of Christian Europe to witness and defend the Cross. Only yesterday, amidst the mysterious changes of the times, the Cross in Poland seemed the bulwark of western Christian traditions against upsurging atheistic hordes. Like darkness came to Calvary, sorrow and suffering have settled on the Church in Poland.

AS OUR Holy Father says: "The blood of countless human beings, even noncombatants, raises a piteous dirge over a nation such as our dear Poland, which for its fidelity to the Church, for its defense of Christian civilization, written in indelible characters in the annals of history, has a right to the generous and brotherly sympathy of the whole world, while it awaits, relying on Mary, Help of Christians, the hour of a resurrection in harmony with the principles of justice and true peace."

POLAND'S faith, which Divine Providence wills to appear more lustrous in storm and tempest, looks confidently to an approaching Easter Morn of Peace in justice and charity. We, the Bishops of the United States, extend our sympathy to our brothers of the Episcopate of Poland. We shall not forget them and their flocks in our charity and with our people we suppliantly beg the Virgin of Cestochowa to bring peace and succor to the suffering in Poland and once more confound the world by making the blood-stained, devastated Church of Poland, like Calvary's blood-stained Cross, the portent of new triumphs for Christ, Our King.



YEAR'S ACTIVITIES of N.C.W.C. REPORTED to HIERARCHY at 21ST ANNUAL MEETING

BRIEF Summaries of Reports submitted by the Episcopal Chairmen of the N.C.W.C. Administrative Board at the General Meeting of the Archbishops and Bishops of the United States, held at the Catholic University of America, in Washington, D. C., November 15, 16 and 17, 1939.

MEETING at the Catholic University of America on November 15, 16 and 17, 1939, 94 members of the American Hierarchy, received and adopted the reports presented by the Episcopal Chairman of the several departments and bureaus of the National Catholic Welfare Conference—the Bishops' official agency for the unification of Catholic Action in the United States. Inaugurated in September 1919, these meetings of the Hierarchy have continued uninterruptedly each year since. Special interest was attached to this year's meeting inasmuch as it marked the completion of two decades of united endeavor on the part of the Bishops of the United States through the N. C. W. C. to advance the interests of the Church and the welfare of society generally in our country. The reports of the Administrative Bishops of the Conference show a continuing service to many vital Catholic interests—a service that received special mention in the Encyclical of Pope Pius XII, "To the Church in the United States," in which His Holiness praised the Bishops for their work through the N. C. W. C. (see cover page). Likewise the Supreme Pontiff lauded the splendid response of the laity to the appeals of their ecclesiastical superiors.

There follow herewith brief summaries of the reports of the Most Rev. Edward Mooney, Archbishop of Detroit, chairman of the Administrative Board, N. C. W. C., and episcopal chairman of the N. C. W. C. Executive Department, and of the other Episcopal Chairmen of the Board; also chairmen of special episcopal committees.

EXECUTIVE DEPARTMENT

ARCHBISHOP MOONEY
Episcopal Chairman

THE work of the various departments and bureaus of the National Catholic Welfare Conference is "well organized" and "the continuing service rendered to vital Catholic interests constitutes strong defense for the welfare of the Church in our country," the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board, N. C. W. C., reported to the General Meeting of the Bishops of the United States at the 21st annual meeting.

This estimate was borne out in the individual reports of the other Archbishops and Bishops of the Administrative Board. All the departments and bureaus were shown to be broadening the scope of their activities and intensifying their labors to cope with problems presented in greatly increased numbers and wide diversity by the situa-

tion in which the world finds itself today.

Archbishop Mooney told the General Meeting that the reports submitted last year were sent to the Vatican, and that the commendations of the N. C. W. C.'s work expressed in Rome were "a source of great gratification." The commendations came in letters from Their Eminences Raffaello Carlo Cardinal Rossi, Secretary of the Sacred Consistorial Congregation; Francesco Cardinal Marmaggi, Prefect of the Sacred Congregation of the Council, and Giuseppe Cardinal Pizzardo, President of the Central Office of Catholic Action.

These commendations included such expressions as: "An impressive documentation of the many noble enterprises for the protection and advancement of the Church's

interests to which the American Hierarchy has set its hand"; "It is difficult to single out for particular mention any one of the numerous excellent activities of the Conference"; "The American Hierarchy has continued to develop with unceasing zeal the manifold forms of the apostolate of the Church in the United States"; "The ever-increasing diffusion through this esteemed National Catholic Welfare Conference of informative literature on the social thought of the Church, as well as on other teachings of the Supreme Pontiff, will continue to strengthen the fidelity and attachment of the faithful of the United States to the Holy See . . ."

Archbishop Mooney also stated that "the number of appeals for aid which have come to the Ordinaries of the United States are an unfailing evidence of the heart-

breaking disasters which the Church has suffered in many lands."

CONFRATERNITY OF CHRISTIAN DOCTRINE

THE appointment of seven additional Diocesan Directors of the Confraternity of Christian Doctrine brings the total to 96, the Bureau of the National Center of the Confraternity reported through the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Episcopal Chairman.

Through the year the National Center replied to inquiries concerning organization, procedure and activities received from 113 dioceses in the United States, 22 in Canada, from Cuba, Alaska, Puerto Rico, the Philippines and 14 nations in South America, Europe and Asia.

"The functioning of the standing committees of the National Center," the report said, "is not only giving greater unity to the Confraternity program but is also augmenting interest in the activities sponsored. New developments in the field of religious instruction that resulted from the initiative of Bishops, priests, religious and laity throughout the nation have been exchanged through the National Center. Information has thus been rendered mutually helpful and has been made readily available to any diocese desiring it."

The extension of religious discussion clubs among the high school and adult laity of the parish continues to demonstrate that the laity can, in large numbers, be interested in the study of religion, the report stated.

There was an estimated attendance of 20,000 at the Fourth National Catechetical Congress held by the Confraternity at Hartford. Thirty-five Bishops and 53 priest-directors of Diocesan Confraternities of Christian Doctrine were in attendance. Present also were

numerous doctors of theology, educational specialists and expert catechists from the teaching sisterhoods and brotherhoods. The thousands of lay persons, young and old, who thronged the sessions and took part in the demonstrations of religious study club procedure, indicated the gripping interest which the Confraternity program holds.

BUREAU OF IMMIGRATION

WITH the annual immigration quotas of Austria, Poland, Czecho-Slovakia, Hungary, Spain and many of the smaller countries pre-empted for from three to ten years ahead, the year was an extremely busy one for the N.C.W.C. Bureau of Immigration, the Most Rev. Edward Mooney, Archbishop of Detroit and Episcopal Chairman of the Executive Department, reported.

"The great majority of immigrants from those countries were of Jewish race and religion," the report said. "Nevertheless there were among them many Catholic non-Aryans and political refugees who formerly occupied positions of importance. These frequently came as visitors, students, or in transit, but with the intention of ultimately remaining here; thus the problems created were numerous and, as a rule, intricate.

"Likewise those who found it impossible to secure visas promptly sought the Bureau's direction as to possible short-cuts in official procedure. In addition to refugees who applied personally or through friends for our assistance, there were also the large number of cases in which we cooperated closely with the Episcopal Committee for Catholic Refugees."

Other services listed included aid to religious communities in bringing candidates temporarily for noviate training and to young men to pursue courses of seminary training, instruction as to bringing sisters from countries abroad, par-

ticularly Germany, and obtaining extensions of stay for refugees whose return to their native lands might mean imprisonment or death.

BUSINESS OFFICE and CATHOLIC ACTION

IT IS planned to bring together in booklet form the general official pronouncements and statements made by the General Body of Bishops and by their representatives in the conduct of the National Catholic Welfare Conference—the Administrative Board—since the 1919 Pastoral of the American Hierarchy, the twentieth anniversary of which will be observed in the next few months, it was stated in the report of the Business Office.

These pronouncements have for 20 years been printed in full in CATHOLIC ACTION, monthly organ of the N. C. W. C., which in the last year, it was reported, has presented also valuable study club material.

The report noted the large amount of work accomplished by that office in the distribution of Catholic literature, it being stated that of the many thousand pamphlets disseminated by the N. C. W. C., a total 174,135 were handled by the Business Office. This figure includes 19,703 copies of Pope Pius XI's Encyclicals, 1,736 copies of Pope Leo XIII's Encyclical, "On the Condition of Labor," and 981 copies of a bound volume of Pius XI's Encyclicals.

A map of the archdioceses and dioceses of the United States, the development of N.C.W.C. exhibits, such as pamphlet rack displays, charts, and plans for a new N. C. W. C. general exhibit method, are among other accomplishments cited in the report.

The "Civics Catechism on the Rights and Duties of American Citizens," now in its 23d edition, has had a distribution of approximately 2,000,000 copies, the report added.

EDUCATION DEPARTMENT

BISHOP PETERSON
Episcopal Chairman

THE work of the Department of Education in conducting vigilant and active opposition to proposed national legislation that brings the threat of federal control of education, was reported by the Most Rev. John B. Peterson, Bishop of Manchester and Episcopal Chairman of the Department.

Affirming the consistent position of the National Catholic Welfare Conference that "the fundamental

and natural right to direct and control the education of the young is vested in the family and this right the Government dare not usurp nor substantially evade," the report cited the Education Department's active interest in the Thomas Bill, providing Federal aid to education, and its representation at hearings on the bill where efforts were made to have certain phases of the measure disadvantageous to Catholic

education eliminated and other portions revised or strengthened.

The report sketches the Department's activities in research and information, the gathering of statistics, the placement of teachers in positions through the Teachers' Registration Section, and the issuance of special publications such as that dealing with a program on Education in Christian Democracy for the observance of American Education Week.

PRESS DEPARTMENT

BISHOP CANNON
Episcopal Chairman

DESPITE the extraordinary pressure of momentous news, ranging from the death of His Holiness Pope Pius XI to the present strife in Europe, and the difficulties encountered in the effect of the war upon news sources, the *N. C. W. C. News Service* recorded a notable expansion in its service to the Catholic Press and in the number of publications served, the Most Rev. John Mark Gannon, Bishop of Erie and Episcopal Chairman of the Press Department, reported.

Subscribers increased by five; news coverage was greatly en-

larged; pictorial service was doubled; and file material was increased.

At the same time, the report noted, the Catholic Press in general continued its onward march, with five new publications—two newspapers and three magazines—being established.

The *N. C. W. C. News Service* subscription list was raised to 126 in the course of the year, representing 452 publications served, a new high in the number of subscribers. These subscribers are in 24 countries.

In news coverage, the *N. C. W. C. News Service* found great difficulty in keeping its news sources in some parts of Europe, the report said, but with the loss of some of these, new contacts were opened up. Particularly added connections were made in Latin America.

Radical improvement and expansion of the Picture Service, plans for the complete overhauling of the Feature and other services, increased service in the provision of file material for future fast-breaking stories, were among the improvements made in the course of the year.

SOCIAL ACTION DEPARTMENT

BISHOP O'HARA
Episcopal Chairman

THE Department of Social Action, its Episcopal Chairman, the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, reported, prepared the programs for national or regional conferences of nine organizations and groups holding 20 meetings on Industry, Peace, Rural Life, Family Life and Citizenship, comprising 200 sessions requiring securing of some 500 speakers.

This one phase of the work of the department, the report said, does not include its writings and publi-

cations; launching of a new series of pamphlets on citizenship; working up attendance at some of these meetings and addresses at others; general correspondence; assistance in study club work; organizing and conducting a Women's Institute on Industry; work with the Priests' Schools for Social Action, and the sending out of a Catholic Action program to seminaries, colleges, etc.

The program of the Second National Catholic Social Action Congress was prepared by the depart-

ment. On the program at Cleveland were 15 Bishops and more than 250 priests and members of the laity, participating in 60 general, sectional and forum meetings.

In the field of international relations, the department supplied pamphlet, book and other material through which Catholics can better see moral obligations in international life, help better to avoid American embroilment in any war, help to prevent war and establish a just peace when it occurs.

LAY ORGANIZATIONS

ARCHBISHOP RUMMEL
Episcopal ChairmanNATIONAL COUNCIL OF
CATHOLIC MEN

THE National Council of Catholic Men enjoyed an "exceptional" year, and the National Council of Catholic Women showed "commendable progress and gives promise of even greater accomplishments," the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, reported as Episcopal Chairman of the Department of Lay Organizations.

"Besides carrying on its regular work in connection with its production of the Catholic Hour, the maintenance of its Catholic Evidence Bureau, and other routine activities," said Archbishop Rummel, the National Council of Catholic men "conducted a nation-wide campaign to oppose the repeal of the embargo on shipment of arms to the warring factions in Spain, established a Catholic Radio Bureau, and engaged the services of a field secretary. The embargo campaign was one of the biggest things in the history of the Council and evoked high praise from all parts of the country. The Radio Bureau has been modestly successful and gives considerable promise for the future. The field secretary has done some practical organization work in the Diocese of Great Falls and Spokane, and has been visiting bishops, priests and laymen in many parts of the country in anticipation of further organization

work during the coming fall and winter."

Archbishop Rummel said the Catholic Hour of radio broadcasting "enjoyed the most successful year of its history," and that the number of stations carrying it at the end of the last fiscal year was 81, located in 40 states, the District of Columbia, and Hawaii, and that audience mail increased to 714,050 pieces during the year. The number of organizations affiliated to the N. C. C. M. rose from 1,216 to 1,225 in the year.

NATIONAL COUNCIL OF
CATHOLIC WOMEN

THE National Council of Catholic Women established four new diocesan councils and reorganized four others in the course of the year, the Archbishop said. A total of 63 diocesan councils, two state councils and 16 national organizations are affiliated to the N. C. C. W., he reported.

"It is important at this time to appeal for the further extension of the National Council of Catholic Women through its organization in every diocese throughout the country," Archbishop Rummel said.

"The united body of Catholic women's organizations, acting under the Bishops, speaks with a common voice. It not only helps to promote particular organization, but seeks so far as all can help towards it, the general welfare of the Church and country for Catholic activity.

"In addition to that, the development of the Council would enable it to do more effective work in every field of endeavor. The Council should be able to give its services to those mission parishes in many dioceses which, because of economic conditions, may not be able to meet the small membership fee. It should be able to send qualified representatives to all international and national conferences where the Catholic woman's voice should be heard."

He said the Council should be able to fulfill its responsibility in the sponsorship of the National Catholic School of Social Service in Washington, D. C., "without special appeal."

The Episcopal Chairman outlined the N. C. C. W.'s participation in diocesan programs, regional conferences and the International Union of Catholic Women's Leagues, the work of its National Committees, a "network" which "provides a certain channelizing, carrying ideas and suggestions even to remote parish groups"; its promotion of study clubs, its conduct of its Institute on Industry, its activities in the field of Youth, Immigration, Extension of Religious Education, and numerous other undertakings.

Archbishop Rummel said the National Catholic School of Social Service, which the N. C. C. W. sponsors, is enjoying its largest enrollment in history, and that it "faces a new era."

LEGAL DEPARTMENT

BISHOP BOYLE
Episcopal Chairman

THE report of the Legal Department, of which he is Episcopal Chairman, is evidence of "the growth" of that Department and "the great expansion of its services," the Most Rev. Hugh C.

Boyle, Bishop of Pittsburgh, told his fellow Bishops. The report, he added, "emphasizes once more the wide scope and diversified nature of the work of the Department."

Illustrating the numerous and

sometimes unexpected points at which laws and legislative proposals definitely touch Catholic interests, Bishop Boyle cited in some detail a score or more of questions

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MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. SAMUEL A. STITCH, Archbishop of Milwaukee, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. JOHN A. DUFFY, Bishop of Buffalo, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; and MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden; MOST REV. CHARLES HUBERT LEBLOND, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Bishops Thank Pope Pius XII For Encyclicals

VOICING profound gratitude to His Holiness Pope Pius XII for his Encyclical Letter *Sertum Laetitiae*, marking the sesquicentennial of the establishment of the American Hierarchy, and likewise for the Holy Father's Encyclical *Summi Pontificatus* and his radio message to the Catholic University's semi-centennial celebrations, the Archbishops and Bishops of the United States have declared that these expressions by the Sovereign Pontiff "cannot but do immeasurable good," and that they are resolved to bring the Encyclicals "to every Catholic home and as far as possible also to those not of the household of the faith."

This expression of gratitude and this resolve are embodied in a letter dispatched to Pope Pius XII in the name of the American Hierarchy. Appended to the letter are the signatures of His Eminence William Cardinal O'Connell, Archbishop of Boston; His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, and the Most Rev. Michael

J. Curley, Archbishop of Baltimore and newly-named Archbishop of Washington.

The Holy Father's Encyclical to the American Hierarchy "showed an intimate knowledge of the conditions of the Church of the United States and also a sympathetic understanding of the problems that the Ordinaries of our country must now renew their efforts to solve," the Bishops declared.

They added that the Pontiff's words of generous praise "have afforded us unbounded consolation and have strengthened our resolve to do more in our respective fields of labor under the guidance of the Vicar of Christ."

Vatican Praise for Rural Life Work Received by Bishop O'Hara

THE sterling work being done by the National Catholic Rural Life Conference has won the interest and received the blessing of His Holiness Pope Pius XII. This information is contained in a letter addressed by His Eminence Luigi Cardinal Maglione, Papal Secretary of State, to the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Episcopal Chairman of the Department of Social Action, National Catholic Welfare Conference.

"I take great pleasure," the letter says, "in expressing to you the deep appreciation of the Holy Father for the volume containing the several issues of 'The Catholic Rural Life Bulletin' for the year 1938-39 which you presented to him recently through His Excellency the Apostolic Delegate.

"From a perusal of these numbers of your publication as well as from other sources, His Holiness has learned of the sterling work which is being done by the Catholic Rural Life Conference in favor of the farming community and in general of the populations of those States which are predominantly agricultural. It is his hope that this work will continue and expand, and that it may become a powerful auxiliary of the local Bishops in their zealous efforts to propagate and defend the Faith among the rural peoples of their Dioceses. From his heart, therefore, the Sovereign Pontiff bestows upon Your Excellency and upon the officers and members of the Conference his paternal Apostolic Benediction, that it may call down upon you in abundant measure the grace of Our Divine Lord."

Msgr. Ready Scores Public Health Sex Pamphlet as "Naturalistic"

SPEAKING at the National Catholic Welfare Conference luncheon at the Fifth National Catechetical Congress of the Confraternity of Christian Doctrine in Cincinnati last month, the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the N. C. W. C., scored the publication by the United States Public Health Service of a manual for teachers entitled "High Schools and Sex Education," and a pamphlet entitled "We Grow Up" prepared by the same agency for distribution to high school students.

Monsignor Ready declared that the problems of sex are defined "from a purely naturalistic viewpoint" and that "the age-old teachings of moralists are lumped together as 'taboos' and the highest motivation is social convenience."

"This is the first time in our national history," he said, "that an agency of government has assumed the prerogative of directing intimate and sacred personal relations and it has been done on the same low, materialistic motivation one associates with commissars of health in Soviet Russia."

Monsignor Ready asserted "the power of our combined resources of education, of the press, and of lay organization must be directed towards the formation of a social conscience

with the N. C. W. C.

which not only will deny the news quality of profligacy but will respond quickly and surely to the Christian ethics of public decency."

Pope Pius XII's Encyclical to U. S. Bishops Published in Pamphlet Form by N. C. W. C.

THE *Sertum Laetitiae* Encyclical of His Holiness Pope Pius XII, issued on the occasion of the 150th anniversary of the American Hierarchy and addressed to the members of the Hierarchy in the United States, has been issued by the N. C. W. C. Publications Department in pamphlet form, the printing bearing the English title "To the Church in the United States."

The 32-page brochure includes the Encyclical text, divided into eight sections as follows: I. Beginnings of the Church in the U. S.; II. Church in the U. S. Today; III. The Church in the U. S. Today (continued); IV. American Problems: Irreligion; Education; V. American Problems (continued): Marriage and the Family; VI. Catholic Training to Meet Today's Problems; VII. American Problems (continued): Social Justice; VIII. Organization and Social Justice.

There follows a study outline based on the text and prepared by the N. C. W. C. Study Club Committee.

The pamphlet on its cover page carries a reproduction of Pope Pius XII's Coat of Arms and is printed in the style of the previously published *Summi Pontificatus* ("The Function of the State in the Modern World") pamphlet.

At the Solemn Pontifical Mass arranged by the N. C. W. C. Administrative Board and celebrated on November 17, 1939, in the Crypt of the Shrine of the Immaculate Conception at the Catholic University of America, printed copies of the *Sertum Laetitiae* Encyclical were distributed to everyone in attendance with the compliments of the N. C. W. C. Administrative Board.

An unprecedented demand for both pamphlet printings is reported by the N. C. W. C. Publications Office.

C. P. A. Board Meets in Louisville, Picks Detroit for 1940 Sessions

THE mid-year meeting of the Executive Board of the Catholic Press Association was held in Louisville, Ky., November 11 and 12. Several important matters were discussed and acted upon, principally the date, place and program of the 1940 convention, a project for regional organization, and plans for the awarding of \$1,000 in prizes from the Association's Catholic Literary Awards Foundation.

The Board accepted the invitation of the Most Rev. Edward Mooney, Archbishop of Detroit, to hold the 1940 convention in Detroit. The dates chosen are May 23, 24 and 25.

The Board will submit the new regional plan to the membership at the next convention. Division of the membership into geographical sections and regional meetings are included in the plan. This move has been prompted by the growth of the C. P. A.

Frank A. Hall, director of the N. C. W. C. News Service, was among those who attended the meeting.

Knights of Columbus Supreme Board Renews \$3,000 Gift to Catholic Hour

THE Supreme Board of the Knights of Columbus again voted to contribute \$3,000 towards the current year's expenses of producing the Catholic Hour, a task in the charge of the National Council of Catholic Men. This is the tenth

annual subscription made by the Order for this purpose and it brings the ten-year total sum subscribed to \$34,000.

Since the inception of the Catholic Hour 10 years ago, the N. C. C. M. office states, the K. of C. Supreme Board has voted annually to share in its production and maintenance expenses. Not only has generous support been given by the Supreme Board, but by many of the local K. of C. Councils as well. The cooperation given by the organization has thus been well nigh a *sine qua non* in keeping the Catholic Hour on the air.

At the time of the first K. of C. subscription to the Catholic Hour, the program was broadcast on fewer than 30 stations. At the present time it is carried by 89 stations and in the interim its audience mail has increased by 500 per cent. Mail received during the Tenth Anniversary will average well over 1,000 pieces weekly.

Rev. S. A. Leven Named Permanent Director Of National Confraternity Center

THE Rev. Stephen A. Leven, of Tonkawa, Okla., was named permanent director of the National Center in Washington, D. C., of the Confraternity of Christian Doctrine at the fifth annual National Catechetical Congress of the Confraternity held in Cincinnati last month.

The Most Rev. Edwin V. O'Hara, Bishop of Kansas City and chairman of the Episcopal Committee on the Confraternity, announced the selection of Father Leven, who is a former vice rector of the American College at the University of Louvain, Belgium.

Dr. Leven has been prominent in Evidence Guild work in this country and abroad and has done street speaking in more than 20 states, England, Germany, Belgium and Holland. He speaks seven languages. He is pastor of Tonkawa and Blackwell, Okla., his parish being 2,500 square miles in area and having a Catholic population of 350 out of a general population of 20,000.

Following his appointment, Dr. Leven spent several days at N. C. W. C. headquarters, prepared a brief report of the Cincinnati meeting—published elsewhere in this issue—and subsequently left for a busy tour of several cities to promote the work of the Confraternity.

Catholic Hour Network Increases from 81 to 89 Stations in Two Months

EIGHT radio stations have added or restored the Catholic Hour to their Sunday schedules during the past two months, it has been announced by the National Council of Catholic Men, producers of the program. These are located in 40 States, the District of Columbia and Hawaii, and include one short-wave station. This is the largest network ever to have carried the program, now in its tenth year on the air.

Current speaker in the Catholic Hour is the Rev. James M. Gillis, C.S.P., Editor of the *Catholic World*, who has been speaking on the subject, "Prophets and Kings—Great Scenes, Great Lines." His talk on December 10 will deal with the story of John the Baptist before Herod; on December 17 he will speak on the words of Peter to the High Priest, "We ought to obey God rather than men." On December 24, Christmas Eve, his subject will be: "The World Knew Him Not" and on December 31 he will discuss the words of Jesus to Pilate.

The Rt. Rev. Msgr. Fulton J. Sheen will return to the Catholic Hour on January 7 to begin a new series of 13 addresses. His talks will be based on the first Encyclical issued by Pope Pius XII.

(Continued on page 16)

Colored Catholics Congratulated by N. C. W. C. Administrative Board

FOLLOWING shortly the expressions of esteem and affection voiced by His Holiness, Pope Pius XII, for the American Negro in his second Encyclical Letter, *Sertum Laetitiae*, the Administrative Board of the N. C. W. C., in a letter to Dr. Thomas W. Turner, of Hampton Institute, president of the Federated Colored Catholics of the United States, says the "Christian family" surely will "emulate" the charity of the Sovereign Pontiff, "when the Father of the whole Christian Church holds our Colored people in special affection."

The letter, written for the Board in response to a message which Dr. Turner addressed to the Bishops of the United States assembled in annual general meeting last month, by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, and the Most Rev. Emmet M. Walsh, Bishop of Charleston, tells Dr. Turner that his communication acquaints them in greater detail with "the admirable work of the Federated Colored Catholics of the United States." In reply the Bishops wrote:

"**Y**OUR activities foster the hope in us that you will be great force, gathering strength with the years, break down customs and practices, which have placed on our colored brothers the ugly burden of crushing social injustices. With satisfaction we regard in his recent letter to the Hierarchy of the United States the words of our Holy Father: 'We confess that We feel a special paternal affection, which certainly is inspired of Heaven, for the Negro people dwelling among you.'

"When the Father of the whole Christian Church holds our colored people in special affection, surely the Christian family will emulate his charity. It were a sham Christianity, were we to try to exclude from the embrace of justice any man or to make our charity narrower than the outstretched arms of Christ on Calvary.

"We pray that your noble efforts will be fruitful of abundant good and win the brotherly support of all good men."

Month by Month with the N. C. W. C.—Continued from page 15

Archbishop McNicholas Announces Completion Of New Christian Doctrine Catechism

A NEW Catechism of Christian Doctrine has been completed, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, a member of the Episcopal Commission supervising the work, announced at the fifth national Catechetical Congress of the Confraternity of Christian Doctrine held last month in Cincinnati.

Work of the revision has taken four years. Theologians presented their draft to the Episcopal Committee, whose members, besides Archbishop McNicholas, are the Most Rev. John Gregory Murray, Archbishop of St. Paul, and the Most Rev. Edwin V. O'Hara, Bishop of Kansas City.

The Bishops' Commission was named about five years ago to report to all other U. S. Bishops. During the Catechetical Congress in New York in 1936, one of the drafts was studied by 40 theologians at the sessions presided over by Archbishop McNicholas and the Most Rev. Edward Mooney, Archbishop of Detroit.

Next, a second draft of the Catechism was printed and again sent to the Bishops. Thirty of them actively took part in revising this text.

"In teaching religion," Archbishop McNicholas said, "it is important to distinguish between a text that the Bishop of each diocese authorizes and a course of religion. The latter naturally will include graphs, illustrations, helps to teachers and pupils, and commentaries by capable and learned theologians and teachers of religion.

"The Bishops of the United States in the revision of the Baltimore Catechism have been concerned only with the text which would be an accurate summary of Christian Doctrine. The revised text, as submitted to the Holy See, is intended for pupils about 12 years of age.

"Selected questions will be drawn from this text for smaller catechisms. The 501 questions now contained in the revised Baltimore Catechism will be developed for high school and college pupils."

N. C. W. C. Officials Participate In Inter-American Conference

THE Most Rev. John B. Peterson, Bishop of Manchester and Episcopal Chairman of the Department of Education of the N. C. W. C.; the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the N. C. W. C.; and the Rev. Dr. George Johnson, Director of the N. C. W. C. Department of Education, and Louis Kenedy, New York City, president, National Council of Catholic Men, were among the many

prominent Catholics invited to participate in the Conference on Inter-American Relations in the Field of Education, held in Washington at the call of Secretary of State Cordell Hull.

The conference was attended by representatives of "the numerous public and private institutions and organizations which have long been active in efforts to develop better understanding between our people and those of other countries." The invitation said the State Department seeks to assist these institutions by serving as a clearing house of information and a center of coordination.

Divided into six groups for study purposes, the conferees brought into the final session a wide variety of suggestions and recommendations.

Notable Tributes Paid Archbishop Curley On 25th Episcopal Jubilee Celebration

ON NOVEMBER 23, the Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, celebrated the 25th anniversary of his consecration and elevation to membership in the American Hierarchy. More than 10,000 persons, felicitating His Excellency on this happy occasion, attended a Solemn Mass celebrated in Baltimore's Sixth Regiment Armory. Present were His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and more than a score of Archbishop Curley's brothers in the Hierarchy. At a dinner held in honor of the jubilarian, the Apostolic Delegate paid special tribute to Archbishop Curley's zeal and accomplishments in the field of education, declaring that "all accord Archbishop Curley the title of 'Champion of Education'." Continuing, the Delegate said:

"Here, as representative of the Holy Father, who desires to take part in the jubilee of the Archbishop and longs to return in thought to this city visited by him three years ago, I invoke, in his august name, the choicest blessings upon you and the two Archdioceses. Here, also as a member of the Archdiocese, since I reside in the territory of the Archbishop's jurisdiction, I am happy to express publicly my admiration and deepest gratitude for his generous and fraternal cooperation on every occasion."

Sharing in the joy that has come to Archbishop Curley on this memorable occasion, CATHOLIC ACTION extends to His Excellency its sincere felicitations, coupled with every good wish and prayer for his continued valuable services to Holy Mother Church and for his health and happiness in the years to come.

Year's Activities of N. C. W. C.— (Continued from page 13)

in the field of education alone, on which the Legal Department gave advice and important assistance over a 12-month period.

Bishop Boyle also pointed to the Department's participation in the White House Conference on Children in a Democracy, told of its close cooperation with hospitals of the country on legislative matters,

and cited as some of the important questions upon which the Department has provided information and help to Catholic institutions and agencies, the following: relief appropriations, the Social Security Act, the National Health Program, birth control legislation both in the United States and in Puerto Rico, human sterilization, euthanasia, tax

exemption of diocesan property, taxation of cemetery property, property zoning, combating obscenity on the stage and in the mails, sheltered workshops under the Fair Labor Standards Act, farm problems, various questions in the field of radio, the situation in Mexico and the situation in Spain, and other problems in great number and variety.

EPISCOPAL COMMITTEE *on* MOTION PICTURES

MOST REV. JOHN T. McNICHOLAS, O.P., Chairman

THE Bishops' Committee on Motion Pictures has received a report of the National Legion of Decency activities from October, 1938, to November, 1939, showing that it had reviewed and classified 592 feature motion pictures.

Of the total number of films reviewed, 324 were rated as Class A—Section I—Unobjectionable for General Patronage; 207 were rated as Class A—Section II—Unobjectionable for Adults; 50 were rated as Class B—Objectionable in Part; nine were rated as Class C—Condemned.

The figures refer to the numbers of feature or full-length motion pictures review and classified. During the period from 1936 to date, the reviewers of the Legion have reported their findings of approximately 4,336 pictures, features, short subjects and newsreels.

The Bishops' Committee re-

ported that there had been a very slight proportional increase in the number of "B" and "C" pictures.

The desirability of strengthening diocesan organization of the Legion was emphasized so that a united and coordinated effort manifested locally and nationally may be maintained in the interest of standards of decency and morality in the cinema. The report suggested that efforts be made to encourage pastors of churches throughout the country to subscribe to the weekly list issued by the National Office of the Legion at 485 Madison Avenue, New York.

Appreciation of the cooperation of the *N. C. W. C. News Service*, the Catholic Press and the high-minded secular press in the cause of decency and morality on the screen was recorded in the report. Gratitude was also expressed to the Motion Picture Department of the

International Federation of Catholic Alumnae, under the chairmanship of Mrs. James F. Looman for its worthy and conscientious discharge of the responsibility of film reviewing and classification entrusted to it by the Bishops' Committee.

The Bishops' Committee directed that the pledge be renewed on December 10, the Sunday within the Octave of the Feast of the Immaculate Conception, in all churches.

The members of the Bishops' Committee are: The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, Chairman; the Most Rev. John J. Cantwell, Archbishop of Los Angeles; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. John F. Noll, Bishop of Fort Wayne, and Most Rev. Stephen J. Donahue, Auxiliary Bishop, New York.

EPISCOPAL COMMITTEE *for* DECENT LITERATURE

MOST REV. JOHN F. NOLL, Chairman

THE first and most important battle for the purification of scores of magazines long offered for sale at 200,000 newsstands in the United States has already been won, it is stated in the report of the Bishops' Committee sponsoring the

National Organization for Decent Literature.

The publishers of all periodicals originally blacklisted by the N. O. D. L., with the exception of those which could not meet the Code requirements without entirely sus-

pending publication, have lent cooperation, the report states.

Members of the Bishops' Committee are: The Most Rev. John F. Noll, Bishop of Fort Wayne, chairman; the Most Rev. Edmund F. Gibbons, Bishop of Albany; the

Most Rev. Francis P. Keough, Bishop of Providence; the Most Rev. Bernard J. Sheil, Administrator of the Archdiocese of Chicago, and the Most Rev. Urban J. Vehr, Bishop of Denver.

Although there had existed in 47 states a law making it a felony to publish, circulate and sell indecent literature, the report states, the legislatures of many states, during the past year, enacted new legislation designed to make the N. O. D. L. drive effective and permanent.

Telling of the methods used in the drive for clean literature, the report says:

"Various methods have been attempted in a supreme effort to reduce the flow of lewd literature to the local magazine racks.

"In some dioceses the existing law was invoked, and pressure brought on the prosecutor to apply it, always resulting in arrests, indictments and penalties. It was hoped that vendors who were not prosecuted would receive such a scare that they would voluntarily

purge their stands of objectionable reading matter.

"In other dioceses pledge cards were distributed in the churches which parishioners were requested to sign, thus committing themselves (a) to read only good literature and (b) neither to purchase nor read literature that is offensive to good morals."

The launching of the campaign against filthy literature with an immediate wholesome effect is exceedingly easy, the report reminds, but steady vigilance is required to keep the magazine racks clean.

EPISCOPAL COMMITTEE *for* CATHOLIC REFUGEES

MOST. REV. JOSEPH F. RUMMEL, *Chairman*

A TOTAL of 2,756 cases were handled at an expense of \$137,870 from January 1, 1937, to September 30, 1939, by the Episcopal Committee for Catholic Refugees, according to a report made by the Committee to the American Hierarchy covering the work accomplished since the inception of the Committee.

Receipts amounted to \$285,486.12, of which \$204,814.65 were contributed by dioceses, \$48,752.11 donated by organizations and individuals, and \$16,767.77 raised from concerts and entertainments.

Direct relief to refugees totalled \$41,894.80 and loans amounted to \$24,846.18. The sum of \$1,306.48 was expended for the transportation and travel for refugees and \$10,200 for subsidies to European countries. In the period of the Committee's existence 401 refugees have obtained employment.

The report contains expressions of appreciation and commendation for the Rev. Joseph D. Ostermann, executive director of the Committee, and the N. C. W. C. Bureau of Immigration. The general services of the Committee are summarized in the report as follows:

Interpretation of the United

States immigration laws to European committees and individual refugees; securing, drafting and examining affidavits guaranteeing the support of relatives and friends; special correspondence with American consuls in difficult cases; securing travelers' aid to the place of destination; finding employment and giving relief until such employment has been secured; corresponding for refugees with relatives and friends; endeavoring to make connections for priests and sisters desirous of establishing themselves permanently in the U. S. A.; finding institutions in which doctors, professors, and other professionals can exercise their respective vocation, etc.

For the religious and social adjustment of refugees, special religious services were arranged in New York, the report continues; the executive director aided in the validation of marriages and gave instruction to prospective converts; Committee members have organized social gatherings and, for the refugees' better adjustment, instruction classes in English have been organized; artists, singers and musicians have been offered opportunities to apply their talents in exhibits and concerts.

"In a word," says the report, "the Committee has taken the broadest possible view of its responsibility and in accordance with the best traditions of social science and practice."

Among the recommendations made by the Committee are:

That another nation-wide appeal for funds be made at the discretion of the Bishops because of the increase in demands for relief and "the practical inability of European committees to continue assistance"; that an appeal be made for "closer cooperation between diocesan organizations for Catholic Charities and the refugee committee" as a means of more efficiently distributing refugees in this country; and that an extension of vocational readjustment and training projects be recommended to European refugee committees.

The Episcopal Committee for Catholic Refugees is composed of the following prelates: The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, Chairman; the Most Rev. Stephen J. Donahue, Auxiliary Bishop of New York, Treasurer; the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee; and the Most Rev. John F. Noll, Bishop of Fort Wayne.

The CONFRATERNITY *at* CINCINNATI

A Brief Review
Of the Proceedings of the Fifth National
Catechetical Congress, Sponsored by the
Most Rev. John T. McNicholas, O.P.

By Rev. Stephen A. Leven, Ph.D., Director,
National Center, Confraternity of Christian Doctrine

THE Fifth National Catechetical Congress of the Confraternity of Christian Doctrine was held in Cincinnati, November 4-7, bringing to that city more than 1,500 out-of-town delegates to meet with thousands of Cincinnatians to study and discuss means of bringing a greater knowledge of Jesus Christ and His teachings to the millions of religiously underprivileged in the United States. Thirty archbishops and bishops graced the various sessions and sectional meetings by their presence, many taking an active part in the discussions, while hundreds of priests, more than 1,100 sisters and thousands of the laity sought and gave counsel in the great problem of providing Christian education for those not in Catholic schools, and for children, youth and adults in general.

The Most Rev. Francis J. Spellman, Archbishop of New York, delivered the sermon at St. Monica's Cathedral on Sunday morning, during the Pontifical Mass celebrated by the Most Rev. George J. Rehring, Auxiliary Bishop of Cincinnati, with the Most Rev. John T. McNicholas, Archbishop of Cincinnati, assisting at the throne.

Confraternity Essential, Says Archbishop Spellman

"The wisdom and charity of God alone," said Archbishop Spellman, "and the knowledge and love of Christ can save mankind." Speaking directly of the Confraternity of Christian Doctrine His Excellency said: "The Confraternity of Christian Doctrine is essential to the functioning of every well organized parish, as Pope Pius X and Pope Pius XI have emphatically declared. The Confraternity exists that Catholics may learn more and more about their religion, thus teaching themselves as well as others the knowledge and the love of God."

The official address of welcome to the delegates present for the Catechetical Congress was given by Archbishop McNicholas at the general session for clergy, brothers and laity held at Taft Auditorium Sunday afternoon, who read the message of Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, to the laity of the United States.

"Men and women of all ages and conditions, you should give your names and contribute your activities to the Confraternity of Christian Doctrine. Your zealous bishops and pastors, gathered today in the Na-

tional Catechetical Congress ask this of you in the name of God Who gave you talents and means to employ in His service. The Church has defined this work in the words of the Vicar of Christ on earth as the 'choicest field of Catholic Action,' and as 'your choicest cooperation or participation in the Apostolate of the Hierarchy of the Church,'" said the Apostolic Delegate's message.

Religious Instruction Outside of Catholic Schools

The theme of the Fifth National Catechetical Congress was: the religious instruction of all those outside of the Catholic school system through the parish unit of the Confraternity. All six sections of active membership in the Confraternity had their separate sections and demonstrations.

Forty *teachers* of religion, conducting actual religion classes, demonstrated the catechist at work. *Fishers* and *helpers* had their separate institutes. *Discussion club leaders and members* attended four general sessions devoted to explanation and demonstration of discussion club procedure for high school students, college students and adults. *Parent-Educators* sponsored a general session on "Religion in the Home" besides having speakers on programs presenting all the activities of the Confraternity. The section of the *Apostolate to the non-Catholic* held a general session and gave a demonstration of street preaching at the intersection of Court and Vine Streets on four evenings.

Emphasis on Religious Instruction Clubs

The activities of the parish unit of the Confraternity were dramatized and explained in sessions devoted to each activity in particular. Greatest attention was paid to "School-Year Religious Instruction Classes for Catholic Children in Public Schools" along with the "Religious Vacation School," as supplementary to school-year religious instruction, and to the *religious discussion clubs*, since these activities enlist most members in the ordinary parish unit of the Confraternity. But religious correspondence courses, religious education of children by parents in the home, and presenting the faith to non-Catholics all received due attention.

Special gatherings considered the spiritual welfare of Mexicans in the United States and the religious welfare of the Negro. Religious instruction of inmates in

public detention institutions was discussed by chaplains of such institutions.

Much attention was attracted by the sessions of the *Crusade for God in Government* and of the *National Catholic Evidence Conference* which met in conjunction with the National Catechetical Congress this year for the first time.

It was announced that the revision of the text of the Baltimore Catechism, undertaken three years ago with the approval of the Sacred Congregation of the Council expressed in a letter from His Eminence Cardinal Serafini under date of July 10, 1936, has been completed. With the authorization of more than 125 members of the American Hierarchy the printed (not published) text is being submitted to the Sacred Congregation of the Council.

Work of Catholic Biblical Association

The Catholic Biblical Association of America held its fourth annual meeting in connection with the National Catechetical Congress. Their erudite discussions drew the attendance of Biblical scholars from the entire United States. The general public will be interested in the statement of the Board of Revisors of the New Testament that the revised text will be ready for printing within a year.

As session after session progressed and meeting followed meeting, many delegates felt overwhelmed by the great number and variety of offerings on the four day program. It was often impossible to attend even those meetings in which one had a particular interest due to the scheduling of three and even four sessions at the same time. And when the formal meetings ended, quickly formed groups took up discussion that

often extended far into the night. Many were heard to say that this opportunity of informal contact with leaders in the work of teaching religion was the most prized fruit of the Congress for themselves personally. The opportunity furnished by the publishers' exhibit to see and study various materials was seized by thousands of nuns and other teachers who poured through the Exhibit Hall in a never-ending stream.

Exhibit of N. C. W. C. Activities

A splendid exhibit feature was the nine-panel display explaining the organization and functions of the departments and bureaus of the National Catholic Welfare Conference. The exhibit was viewed with interest and benefit by hundreds of delegates and visitors, including many members of the Hierarchy, clergy and religious.

It is, of course, impossible to give adequate evaluation to a Congress of this kind. One might essay to gauge the knowledge imparted by a study of the speeches and demonstrations. Such an estimate would surely be venturesome but could be attempted. But no scale could be devised to measure the enthusiasm engendered, the encouragement imparted, or the high good spirit of the occasion. There were no resolutions passed, no "going on record" except the resolution evident in every speech and paper to use every opportunity and every means at hand to further the cause of Christ in a Christ-hungry world.

The aim of the Catechetical Congress is educational and inspirational and all of the delegates must have echoed the prayer of the priest who was heard to murmur in his thanksgiving after Mass: "Lord, it is good for us to be here."

Bishops Meet in Annual Session

(Continued from page 9)

Bishops Peter L. Ireton, Coadjutor Bishop of Richmond; William James Fitzgerald, S.J., Coadjutor Vicar Apostolic of Alaska; Thomas A. Connolly, Auxiliary Bishop of San Francisco; Stephen J. Donahue, Auxiliary Bishop of New York; William A. Griffin, Auxiliary Bishop of Newark; Raymond A. Kearney, Auxiliary Bishop of Brooklyn; Hugh L. Lamb, Auxiliary Bishop of Philadelphia; John M. McNamara, Auxiliary Bishop of Baltimore; William D. O'Brien, Auxiliary Bishop of Chicago; Bernard J. Sheil, Auxiliary Bishop of Chicago; Christian H. Winkelmann, Auxiliary Bishop of St. Louis; Stephen S. Woznicki, Auxiliary Bishop of Detroit, and James E. Walsh, M.M., Superior General of the Maryknoll Fathers.

Seventy-two of the above-named members of the Hierarchy attended the Mass commemorating the sesquicentennial of the American Hierarchy and celebrated at the Shrine of the Immaculate Conception on Friday, November 17, 1939.

Pope Pius XII's Encyclical

(Continued from page 6)

"May the attempts with which the enemies secretly banded together seek to pull down the Scepter of Christ be a spur to us to work in union for the establishment and advancement of His reign. No greater fortune can come to individuals, families and nations than to obey the Author of human salvation, execute His commands, accept His reign, in which we are made free and rich in good works; 'A kingdom of truth and life; a kingdom of holiness and grace, a kingdom of justice, love and peace.' (Preface of the Mass of Christ the King.)"

Index to Volume XXI

On pages 25-26-27 of this issue is printed the index to the present volume (XXI) of CATHOLIC ACTION—a feature which librarians and others always find a useful adjunct of this magazine.

"The MARRIAGE of SAINT FRANCIS"

CATHOLIC Drama scored a notable triumph in the first American performance of Henri Ghéon's moving play, written in 1926 in commemoration of the seventh centenary of the Saint's death. The presentation was an outstanding feature of the national convention of the National Council of Catholic Women, held in San Francisco September 9-14, 1939.

A Summary and Review: By Catherine Musante

THE rebirth of the theatre in the Christian era took place at the foot of the altar. Long before the age of printing brought the widespread use of books, centuries before the ubiquitous waves of sound had been captured by a Marconi, or photography developed to the point of motion pictures, the Church had made use of the living drama to present to her children the narrative of Holy Scripture, the truths of theology, and the power of God and His saints. As the secular elements of the play increased, the performance was moved out of the church, onto the steps or the open square below, and eventually into an auditorium of its own. With the gradual exiling of religion from life, begun at the decline of the Middle Ages and formulated in the "Reformation," the theatre remained a reflection of and a commentary on society, until today its principal themes are sensuality and materialism.

But it is possible always for the free choice of man to pick up the strands of that unfinished Christian fabric which were left in a tangle on the steps of the cathedral and to resume the weaving of the tapestry that is Christian culture. In the theatre, as well as in the other arts, such a revival is now in process.

One exquisite figure in the pattern was recently woven by the San Francisco meeting of the National Council of Catholic Women, in September. That, thanks to their officers, the warp of Christian living, as attained by the thirteenth century Francis of Assisi, should have been interlaced through the woof of modern life, is indeed significant.

AT ITS June convention this year, the Catholic Theatre Conference of America voted to become a member of the N. C. W. C. family. There is also a singular appropriateness, therefore, in the fact that a highlight of the Women's Council Convention of this same year should have been the presentation of a Catholic play. Indeed, the regional office of the Catholic Theatre Conference may even claim to have suggested the undertaking. Its exceeding youth prevented any more active responsibility.

It was also fitting that the first American performance of Henri Ghéon's *The Marriage of Saint Francis*, translated by Father C. C. Martindale, S.J., from the original French, should have taken place on Treasure Island in San Francisco Bay and within the territorial confines of the Saint's patronal city.

The play was written by Henri Ghéon in 1926, in celebration of the seventh centenary of the Saint's death. It is the *Fioretti* brought to life. With all of his understanding and sympathy for the ages of Faith, with all of the skill and intensity of expression at his command, with the highest ideal of the Catholic theatre apostolate, the playwright offers a script, at once childlike in its gaiety and imaginative realism and profound in its significance and uncompromising Catholicity. Like a thirteenth century cathedral builder, Ghéon works with a respect for good craftsmanship and for the sole purpose of drawing his audience to God by means of high art and genuine entertainment. For he says:

"It is not so much a matter of proving this or that, but of presenting great example, of creating in the theatre and on the stage a spiritual, supernatural atmosphere, without necessarily abandoning the familiar tone, which is that of the Scriptures, which is that of most of the saints. . . . And it is thus that we conceived and encouraged the renaissance of a popular Christian theatre."

The local committee in charge of the Catholic Women's Day program at the Exposition entrusted the direction of the play to André Ferrier. This producer-actor-magician in lights—brought to the task all of his artistic genius, the fruit of a rigid training at the Comédie Française, over 30 years of play production in both French and English in San Francisco, and a persevering devotion to the arts of the theatre as a medium of expression. He was assisted in this large-scale undertaking by Maurice Rouyer, who composed the unobtrusive but sympathetically interpretive musical background, by Mme. Jeanne Ferrier, who directed the chorus, and by Lucien Labaudt, who designed the sets.

THE role of Francis was given to Mr. Leon Forbes, a young actor who has played 19 leading parts in the local federal theatre project and who brought to his work, in addition to skill and experience, a reverence and humility which the successful interpretation of the role required. His performance is theatre history in San Francisco. The rest of the cast was uniformly excellent.

The curtain of Treasure Island's Music Hall opened at half past two on the scene by the fountain, before Francis' house, when, refusing to join his noisy comrades in the carnival, he waits for the tryst with Lady Poverty and, overcoming his revulsion at her ragged hideousness, becomes her knight and offers her his service. The episode at the church of San Damiano, where Francis symbolically begins to restore the ruined church with the three stones of "faith, hope and charity," is gay with the hubbub of the mocking crowd and stirring in the climactic rendition of Francis' ballad, "I am a King's Son!"

The sermon to the birds was treated in a gracious, lyrical mood, with off-stage voices and lighting effects which never intruded a too realistic naiveté upon the audience. The high point, at least in regard to acting, was in the fourth scene, the dramatic moment on Mount Alverno when Francis received the stigmata. Without recourse to melodrama or sensationalism, the episode was made effective by the sheer force of artistic power. The final scene, representing the funeral procession of St. Francis before the grille of the Poor Clares made use of music to express at the same time the sorrow of earth and the triumph of heaven at his passing.

THE play was truly liturgical in its effect; it caught up the spectators in its intensity and depth, and drew each one, according to his receptivity, into a sympathy with the protagonist, a sharing in his spirit and some little of his love. It was the Catholic theatre in a superlative degree at once delightful entertainment, genuine art, and really essential Christianity.

It was an example of the possibilities latent in the Catholic dramatic movement. Drama is fundamentally based on conflict; the greatest human conflicts are primarily religious. Great theatre, from the Greek stage to the plays of Calderón and Shakespeare, bears out the fact. How tremendous an opportunity faces the Christian playwright, as a consequence! And how fitting is it that Francis of Assisi, the "Troubadour of the Lord," the "Singer of Carols," the "Puppeteer of the Christmas Crèche," should lead the way back to where the Christian theatre lay dormant, and thence, fully awakened, on to further milestones in the pursuit of Beauty and Truth.

"YOU and YOUR WORLD" STUDY CLUB SERIES

III. Your Community

PUBLISHED herewith is the third of the series of eight monthly study club topics to be presented in **CATHOLIC ACTION** under the general title appearing above. The October issue of this magazine presented the first discussion in this series under the title "Your Worth and Your Opportunity," and the November, the second, under the title "Your School." Discussions to follow will include the following topics: "Your Home," January; "Your Leisure," February; "Your Government," March; "Your World Outlook," April; and "Your Job," May.

THE N. C. W. C. Study Club Committee, in supplying this timely series, bases its main appeal on the 1919 Pastoral of the Archbishops and Bishops of the United States (available at N. C. W. C. Headquarters at 10c per copy). It is hoped that each monthly topic will be discussed in meetings of Catholic organizations affiliated with the N. C. W. C. and that there will result therefrom a widespread distribution of this important pronouncement, issued twenty years ago but as pertinent today as then as a guide to Catholic living and action.

CORRESPONDENCE with regard to this particular outline and other study club material is respectfully invited. Address N. C. W. C. Study Club Committee, 1312 Massachusetts Avenue, Washington, D. C.

I. Nature of a Community

PEOPLE live in groups. Man is born not as an isolated individual but as a member of a family group which, in turn is a member of a larger group. This social relationship maintains throughout life. In fact, the full development of the individual is dependent on the character of the social relationships which influence him at every stage of life. Cooperation in groups is as universal as human life itself. From the earliest known history people have lived together in families, clans, tribes; have gathered in neighborhoods, villages, towns, cities; have formed innumerable other groups, clubs, unions, associations, congregations. Today we seem to have groups multiplied to an unlimited degree. "Man does not live to himself alone." "Even in the height of our individualism no one could really deny that man's life from beginning to end is that of a member of a social group and that a man's individual efforts are by themselves entirely insufficient for the proper development of the possibilities and abilities latent in his personality."

During recent years much study and research have been devoted to this group life as organized in a community and to the inter-relations and institutions which have grown out of it. The community is generally accepted as a group or groups of people living in a geographic area having common centers of interests and activities and functioning together in the chief concern of life. We must not confuse community with neighborhood. A neighborhood is simply a group of families living conveniently near together. The neighborhood can do a great many things, but it is not a community. A true community is a social group that is more or less self-sufficient. It is big enough to have its own center of interests, its trading center, its social center, its own church, its own school house, its own library and such other institutions as the people of the community need. It is something more than a mere aggregation of families.

Whether the community be rural, with the hamlet or village as its center of local interest, the town or the city, there are certain elements common to all—family life, education, play and recreation, moral and religious life, community government, care of the maladjusted. The home, the school, the church, the economic system, the government, have long been recognized as the major social institutions common to every community; recreation, health and welfare agencies as the minor social institutions. These taken together constitute the structure of the community.

All of these institutions, major and minor, exist for the common good of the community. The common good, viewed as the common conditions of social life necessary for individuals to attain the good life, contains all the pre-

requisite conditions and established arrangements of a public or general social nature that are needed before individuals can attain their natural end here on earth. This would include social organization, peace and order, opportunities for education, for work, for self-development, freedom for the higher things of life, etc.; in short, all those conditions of organized society that enable each individual member to develop his abilities to the utmost and to take his place freely in the life of the whole, both in relation to his maximum personal development and attainment of the good life, and in relation to the maintenance and furtherance of these conditions of free social life. To establish and maintain these conditions for all individuals is the function of the state—but the state is the expression of the individuals who, congregated in various communities, go to make it up.

The other aspect of the common good is the maximum attainment of the good life by all individuals. The individual members of society are by natural law ordered to the common good of society, but only for their own greater good, which is not otherwise possible of attainment.

The common good must needs mean the attainment of it by all the individual members. "It is evident," St. Thomas says, "that all who belong to some community have to the community the relation of parts to a whole. Now it is the nature of a part to belong to the whole. Hence, any good part must be referable to the good of the whole. Accordingly, the good of every virtue whether regulating a man in regard to himself or else in regard to other persons is still referable to the common good, which is the object of social justice."

Social justice is properly defined as the virtue by which men regulate all their actions in relation to the common good. Thomas Aquinas says, "It is contrary to charity and to right reason that a man should seek exclusively his own individual good and have no regard to the common good, for the latter is better than the good of a single man."

Common good cannot be attained by having individuals look only to their own interests. The Christian concept of the common good is based on the concept of the social nature of man, together with an emphatic acceptance of the supreme value of human personality.

The common good is not heaping up or putting together of individual goods—it is a good that is common to the whole social community and to the individuals that are part of the whole.

II. Love God in Your Community

THOU shalt love the Lord thy God with thy whole heart and with thy whole soul, and with thy whole mind. This is the greatest and "the first commandment. And the second

is like to this—Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets." Catholic Action means the living of these great commandments, and the community is certainly a field for action. Every class in society has a duty of justice and charity to every other class, and each individual, according to his opportunities, to every other individual.

The Catholic finds in the enumeration of the spiritual and corporal works of mercy a whole litany of his responsibilities to his community. He need only interpret them in the light of the social condition of the day.

Now, intelligent action in whatever field is based upon adequate knowledge. We first know God and, knowing Him, love Him, and, loving Him, serve Him. The same process governs our relation to our community. If we are to serve one community, we must first know it.

Now, we can know it in two ways—through the experiences of every-day life, contacts with other members of the community, the press, meetings, etc., but such knowledge is rather casual and uncoordinated. If we are to be of real service to the community we must know it through direct study and research. We must learn something of its history, its physical structure, the people, how they live and work and play. Get down to the fundamentals. Take, for example, the family with all its problems. How does the neighborhood lend itself to the preservation of standards in the home? Are evil influences permitted to invade such sacred precincts? It will not do to ask the age-old question, Am I my brother's keeper? Rather would it be well to remember Our Lord's warning about scandal coming to one of His little ones.

Dr. William J. Kerby more than ten years ago, answering the question as to how communities have met their responsibility in regard to family welfare, said: "We have builded our cities with little forethought for children, with little foresight as to housing, protection and play. We have allowed economic pressure to crush countless homes and to blight the lives of fathers and mothers and children with relentless action. We have allowed ignorance to have undisputed sway, ignorance of health, training, morality and parental responsibility. We have seen a lamentable social philosophy of individualism pervert the wholesome understanding of home life leading to easy divorce, with little thought of the Christian sanctities, of the impulses toward self-discipline, race service and high Christian feeling upon which the integrity of the home depends. We have allowed a property system, admirable in itself, to develop abuses and tyrannies which decreed inadequate income or an income at excessive sacrifice of health, home and life as the portion of countless families, whose pitiable efforts to be noble and adequate invite the grief and shame of the world. We have seen selfishness and self-indulgence undisciplined by spiritual values and high ideals of race sanctity pervert the whole theory of sex as a race function and make it the habit of arbitrary and irreverent passion."

Essential to the family is the home. A normal home requires a comfortable house, with adequate room space to protect privacy and morality, decent surroundings, intelligent parents, protected childhood, sufficient wholesome food, freedom from unreasonable fear and the experience of peace, affection and hope. A home involves a moral unity among parents and children that is the basis of continuity of life, a source of motive and aspiration and effective discipline that prepares one for the wider relation of life. Surely this is a responsibility of the community.

The school, so closely related to the home, presents almost as great a problem. A Christian people supports a national school system which leaves God out of the picture. There is a growing recognition of the necessity of doing something to remedy this situation. The maintenance by the Catholic Church of a great national system does not reach much more than half of the Catholic children, so the others must be dependent on the home or church for religious in-

struction, and frequently we fear it is lacking. The loss is even more irreparable to the millions of children who in this day and age are being reared without any knowledge of God. Here is a community problem crying out for solution.

Other Fields for Study: The health of the community—how is it safeguarded? What provision is made for prevention of disease; for treatment in the case of those who are unable to meet the cost of medical care?

What provision is made for leisure-time activities, not only of the young but of the adults who, because of lack of employment or limited hours, are thrown upon their own resources?

How is Youth faring in this day when his idealism and his faith are threatened on every hand?

And industry—what about wages and hours? The great call for Social Justice to which the great Encyclicals of Leo XIII and Pius XI were devoted will never result in the program of social reconstruction which they envisioned until in every community and in the great, all-embracing community, the Nation, men come to accept the "Great Commandment"—"Thou shalt love thy neighbor as thyself."

III. Serving God in the Community

IN a discussion of the growing influence of Communism in many communities "the cell," which seems to be the unit of organization, is frequently mentioned. Every Catholic home, every Catholic organization can be a "cell," bringing the influence of Catholic Action into every community.

In the interests of better economic conditions they can lend aid in the establishment of cooperatives and clubs. It is but a truism to say that the Catholic Church favors the cooperative idea. Her remarkable guilds of the Middle Ages were essentially cooperative organizations seeking to apply in a practical way in everyday life the injunction of the Saviour: "Bear ye one another's burdens, and so ye shall fulfill the law of Christ."

A study of the problems of the rural community and how the interests of the Church can be guarded is another field of Action.

In the Parish: Membership in the organizations which go to make up the Parish Councils.

Active participation in the work of the Sodality, the Altar Society, the Holy Name Society and charity organizations of the parish.

Support of the Catholic schools, not only financially but by active participation in any activities originating there.

Development of study club groups.

Establishment of Parent-Teacher associations to cooperate with the parochial school.

In the Neighborhood: Watchfulness about the influences that are at work—cooperating when for good, actively opposing when detrimental.

Distribution of literature.

Working with nationality groups to break down misunderstandings and misinterpretations which frequently exist.

Interest and care for racial groups.

The solicitude of the Holy Father for the Negroes is shown in the following excerpt from his first Encyclical Letter: "We confess that We feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and We pray fruitful success for those whose generous zeal is devoted to their welfare." On another occasion the Holy Father said: "Through you, may the multiplicity of *ethnic* groups find unity in the sonship of God and in the brotherhood of man. May *communism* recede and disappear before the *community* of mankind; may the community of mankind be achieved through Christian *communion*."

Additional Activities: Cooperation with the diocesan

charity offices "in order to bring to the poor and needy and sick the gifts of Christian mercy and relief from misery."

Organized use of the press and radio to promulgate Catholic truth and promote Catholic activity.

Participation under the guidance of the Hierarchy in the Social Reconstruction proposed by Pope Pius XII, who says: "What a proud vaunt it will be for the American people, by nature inclined to grandiose undertakings and to liberality, if they untie the knotty and difficult social questions by following the sure paths illuminated by the light of the Gospel and thus lay the basis of a happier age! If this is to come to pass, power must not be dissipated through disunion but rather strengthened through harmony." (*"Sertum Laetitiae"*)

The Most Rev. Edward Mooney, Archbishop of Detroit, in an address given at the First National Catholic Social Action Conference, in Milwaukee in 1938, entitled "An American Opportunity," said: "To sum up, then, the Christian Social Order envisages a well-defined partnership dedicated to social justice and inspired by the charity of brotherhood in Christ, between government, state or city, and the self-governing, democratically organized members of the industries, of agriculture, of the trades and the professions. Who that knows the generosity of America as expressed in our governmental ideals and institutions can fail to see that such a Christian social order represents a truly American opportunity? Who that sees this can fail to see further that it represents a distinctly American Catholic responsibility?"

Questions for Discussion

1. What constitutes a community?
2. Distinguish between neighborhood and community.
3. Discuss the differences between a rural and an urban community.
4. What is the purpose of government?
5. What elements of community welfare does the government promote?
6. If in your community there is a very high mortality rate among infants, have you as a citizen any responsibility? If so, why?
7. In what way may the citizens in a community be responsible for a high percentage of crime among youthful offenders?
8. What do you mean by the Mystical Body of Christ? Interpret this doctrine in relation to the community.
9. Discuss the social mission of the Church.
10. Discuss racialism and the common brotherhood of man.
11. How may cooperatives strengthen community life?
12. What common function makes the state a community? The nation?
13. How may international relations be influenced through community activities?

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THE National Council of Catholic Women, in a special insert in its December *Monthly Message to Affiliated Organizations*, calls attention to a matter of interest not only to Catholics but to all advocates of Christian decency, viz., the move to increase the output of more religious Christmas cards. It is stated that at the present time only about 10 per cent of Christmas cards manufactured in the United States are religious in character; that the manufacturers are willing to increase this percentage if there is a public demand for it; and that a campaign to suggest the purchase of religious Christmas cards would meet with popular response at this time. The N. C. C. W. circular states in part:

"In order to help the effort to make Christmas Christian, ask your retail dealers to show you the religious cards. Card dealers, card publishers, card designers are business men and are influenced by the commercial balance based on 'supply and demand.' Refuse to buy a card that is not Christian and the type of Christmas Cards will rise to the level of our demand. Other countries have cards that are Christian. There is a marked improvement in our own country, due to the efforts of Catholics.

"Write to retail dealers and manufacturers, urging the point; enclose copies of resolutions or motions from the minutes of your local organization. Get others to do the same." Group action and individual effort will accomplish much. Religious-minded non-Catholics will join the crusade. Get ready now for the 1940 supply.



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